

the world as God sees it, it is quite possible that I would judge it to be for the best.*

Q35. How does recognizing that I am only a part of a larger whole help answer this question?

2. Among the many things we do not know are God's purposes. It follows that Aristotelian final causes—the what for—are not appropriate in the explanations given by physics. Thus Descartes buttresses the mechanistic character of his (and the modern world's) scientific work. We can come to know *how* things happen, but not *why*.

A more detailed analysis of error can be given. It depends on another distinction: that between entertaining a belief, or having it in mind (which is the function of the **understanding**), and assenting to that belief, or accepting it (which is the function of the **will**).

Q36. How does this distinction between